ما يجب على كل مسلم معرفته عن الطهارة

What Every Muslim Must Know about
Purification



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In the Name of Allah, the Most Beneficent, Most Merciful…

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Introduction

All praises are due to Allâh, and may Allâh's Mercy and Safety be upon our Prophet Muhammad, his family and Companions.

Purity (Tahârah) is a beautiful word that is pleasing to the ears, and it is a quality which everyone strives to maintain. From an Islamic perspective, purity is a word which is general in its meaning. It may mean physical cleanness, which is purity (of the body) from impure substances or states of impurity, or it may mean spiritual purity, which is the purity of one's self from vices, faults, sins, and replacing them with good deeds, whether in speech or deeds. This comprehensive meaning of purity is indicated in the words of Prophet Muhammad, (ﷺ)[1] as reported by Abu Hurairah, (رضي الله عنه):[2]

> **"What do you think? If there was a river at the door of one of you in which he bathes five times a day, would there be any filth left on him?" They answered, "There would be no filth left." The Prophet (ﷺ) said, "That is like the five Prayers, through them Allâh wipes away sins."** (al-Bukhâri)

Also, the Prayer (Salât) is not accepted except if one is in a state of purity. This state if purity is achieved either through perform-

[1] This symbol means: "May Allah have mercy upon Him keep him safe from all harm.."

[2] This symbol means: "May Allah be pleased with him."

ing ablution (wudoo´), as in the case of minor impurity, or a bath (ghusl), as in the case of major impurity. The Prophet (ﷺ) said:

> **"No Prayer is accepted without purification, and no charity is accepted from earnings made from impermissible sources."** (Muslim)

If a Muslim purifies himself in accordance with Allâh's commandments and the Prophet's instructions, his Prayer will be a means for him to purify himself of sins. Islam is a religion of both outward and inward purity. Allâh's Messenger (ﷺ) severely warned those who neglect physical purity which is a prerequisite for the validity of certain acts of worship, like Prayer, circumambulation (Tawâf) of the Ka'bah, touching or holding the Qur`ân, and its likes. Ibn 'Abbâs (رضي الله عنه) said: "The Messenger of Allâh passed by two graves and said:

> **"Indeed they are being punished, but for something which seemed trivial to them: this one used not to guard himself from urine; whereas the other was used to tale bearing." He requested a green leaf of a palm branch, split it into two halves, and put a half on each grave. He then said, "Hopefully their punishment will be lightened until they (the branches) become dry."** (al-Bukhâri)

The Messenger (ﷺ) used to recite the following supplication which indicates his love of purification:

> **"Allâhumma lak al-hamdu mil as-samâwâti wa mil al-ardi wa mil`a maa shi´ta min shay`in ba'd. Allâhumma tahhirni bith-thalji wal-baradi wal-mâ il-bârid.**

Allâhumma tahhirni min adh-dhunoobi wa naqqini minhâ kamâ yunaqq-ath-thawb ul-abyadu min al-wasikh."

"O Allâh! Praise be to You as much as that which fills the heavens and the earth and as much as You will. O Allâh! Purify me with snow, hail and cold water. O Allâh! Purify and cleanse me of sins as a white dress is cleansed of filth." (Ahmad)

The teachings of Islam encourage and command cleanliness. Jâbir narrated:

"Once the Messenger of Allâh (ﷺ) came to us and saw a man with shaggy hair. He said, 'Couldn't he find something to tidy his hair up?' Then he saw another man with dirty clothes and said, 'Couldn't this man find anything with which to clean his dress?' " (Ahmad)

Purity in the Islamic perspective is a comprehensive term, and what demonstrates this fact is that the word tahârah is mentioned in the Qur`ân in many occasions, but with various connotations:

1. Purity from sins. Allâh (سبحانه وتعالى) says in this regard:

"Take alms from their wealth in order to purify them and sanctify them with it."

[Surah at-Tawbah(9):103]

Ibn 'Abbâs (رضي الله عنه) said:

"The Prophet (ﷺ) prescribed Zakaat-ul-Fitr[3] as a purification of the fasting person from empty and obscene talk and as food for the poor. Whoever pays it before the 'Eid Prayer, it will be accepted as Zakaat, but if anyone pays it after the Prayer, it will be counted only as charity (Sadaqah) like any other charity." (Abu Dâwud)

2. Purity from idols. Allâh (ﷻ) says in this regard:

> **"…purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer)."**
>
> [Surah al-Baqarah (2):125]

3. Purity in the sense of glorification and veneration:

> **"Those who disbelieve from among the people of the Scripture (Jews and Christians) and among the mushrikun, were not going to leave (their disbelief) until there came to them clear evidence. * A Messenger (Muhammad ﷺ) from Allah, reciting (the Qur`ân) purified pages."**
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> [Surah al-Bayyinah (98):1-2]

4. Purity also means what is lawful:

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[3] **Zakaat-ul-Fitr**: A charity given at the end of Ramadaan in the form of food, obligatory upon every Muslim.

"Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink."

[Surah al-Insân(76):21]

5. Purity of the heart from things which cause suspicion:

"And when you ask (the Prophet's ﷺ wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts."

[Surah al-Ahzâb (33):53]

6. Purity from illicit sexual relations:

"And (remember) when the angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you, and chosen you above the women of the 'Âlameen (mankind and jinns) (of her lifetime)."

[Surah Âli-'Imrân: (3)43]

7. Purity which means elevation of status:

"And stay in your houses, and do not display yourselves like that of the times of ignorance, and establish the prayer (Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification."

[Surah al-Ahzâb (33):33]

8. Purity from abominable things and filth:

"And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow, they will abide therein for ever; there for them are purified mates (wives), and We shall admit them to shades wide and ever deepening."

[Surah an-Nisâ´ (4):57)

9. Purity from states of impurity:

"O you who believe! When you rise up for Prayer, wash your faces, and your hands up to the elbows, and wipe your heads (with wet hands), and (wash) your feet up to the ankles. And if you are in a state of major ritual impurity (janâbah),[4] purify yourselves (by taking a bath). And if you are sick or on a journey, or one of you comes from the answering of call of nature, or you have had contact (sexual intercourse) with women, and you find no water, then go to clean earth and wipe your faces and hands with it. Allâh does not want to place you in difficulty, but He wants to purify you and

[4] **Janâbah:** a state of major impurity which results from sexual discharge, or sexual intercourse with or without discharge. A person in a state of janâbah is said to be **junub**.

to perfect His grace upon you that you may give thanks.”

[Surah al-Mâ`idah (5):6]

The Unique Qualities of Purification

◆ **Purification is equal to half of the faith**: The Prophet of Allâh (ﷺ) said in this regard:

> **"Cleanliness is equal to half the faith, and saying: 'Praise be to Allâh (i.e. Al-hamdu-lillâh)' fills the scale of good deeds [on the Day of Judgment]. The utterance of 'Sub-hân-Allâh' (Glorified is Allâh!) and 'Al-hamdu-lillâh' (Praise be to Allâh!) fill the space between the heavens and the earth (with blessings). The Salât (Prayer) is a guide [to goodness], giving charity is a proof (of one's faith), patience is light [through which he continues to be guided], and the Qur`ân is a plea, either in your favor or against you [as the case may be]. Everyone begins his morning striving with his soul, either he sells it [to Allâh by obeying Him] and frees it [from the Fire], or destroys it [by selling it to the Shaytaan or his desires by obeying them]."**(Muslim)

◆ **Purification is one of the ways one can please Allâh and earn His love.** Allâh (ﷻ) said:

> **"Indeed Allâh loves those who continually seek repentance and those who purify themselves."**
>
> [Surah al-Baqarah (2):222]

Abu Hurairah (رضي الله عنه) reported the Prophet (ﷺ) as saying:

"The following verse was revealed concerning the people of Qibâ´:

'Wherein are men who love to purify themselves. And Allâh loves those who purify themselves.'

[Surah at-Tawbah (9):108]

They used to cleanse themselves with water (after answering the call of nature), so this verse was revealed in their regards." (at-Tirmidhi)

◆ **To preserve and guard purification, [by always striving to be in a state of purity by performing ablution,] is one of the qualities of believers,** for it is a type of worship seen only by Allâh. The Prophet (ﷺ) said:

"Always be upright, though you will not be able to perfectly, and know that the Prayer is the best of your deeds. Only a believer guards and preserves his wudoo´ (ablution)." (Ibn Maajah)

◆ **Maintaining purification is an act that leads to acceptance of supplication.** 'Amr bin 'Abasah (رضي الله عنه) narrated that the Prophet (ﷺ) said,

"No Muslim who sleeps in a state of purification (having performed ablution) and then after awakening during night, mentions Allâh and asks Him anything of the

good of this life and the Hereafter, except that Allâh gives him what he asked for." (Ahmad)

◆ **Purification elevates one's rank and status.** Abu Hurairah (ﷺ) narrated that the Prophet (ﷺ) said to Bilâl at the time of the Fajr (Dawn) Prayer:

"O Bilâl, Tell me the most promising deed you have done in Islâm, for I heard the sound of your footsteps in Paradise." Bilâl answered: "I haven't done an act more hopeful to me than this: I have never performed ablution during the day or night except that [after it] I performed what I could of voluntary Prayers." (al-Bukhâri)

◆ **Purification is a remittance of one's sins.** The Prophet (ﷺ) said:

"If any Muslim performs the ablution, humility and bowing excellently at the time of a prescribed Prayer, it will be an expiation for all his past [lesser] sins, as long as he has not committed a major sin, and this applies to all times." (Muslim)

◆ **Purification is an act by which Allâh forgives sins and elevates ranks.** The Prophet (ﷺ) said:

"Shall I tell you something by which Allâh wipes away sins and elevates a person's rank?" They replied: "Yes, O

Messenger of Allâh." He said, "Performing wudoo´ thoroughly despite difficulites[5], much walking[6] towards the masjid, and waiting for the next Prayer after observing one. That is (like) ribaat (guarding in the night in the cause of Allâh)." (Muslim)

Also, the Messenger of Allah (ﷺ) said:

"When a slave performs wudoo´ and rinses his mouth, the [lesser] sins [of his mouth[7]] will be removed from his mouth; when he rinses his nose, the sins [of his nose] will be removed from his nose; when he washes his face, the sins [of his face] will be removed from his face, even underneath his eyelids; when he washes his hands, the sins [of his hands] will be removed from his hands, even underneath his nails; when he wipes his head [and ears], the sins [of his head] will be removed from his head, even from his ears; and when he washes his feet, the sins [of his feet] will be removed from his feet, even underneath his toe nails. Then his walking towards the masjid and his prayer will remove more sins." (Mustadrak al-Hâkim)

◆ **Purification is one of the qualities of the true nature (fitrah)[8] of humans.** The Prophet (ﷺ) said:

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[5] Facing harship in performing wudoo', such as cold weather and water, etc.

[6] Whether due to walking a long distance, or walking to the masjid frequently.

[7] Those sins he commited with is mouth, such as lying, cursing, etc.

[8] **Fitrah:** the true nature in which Allâh created all humans.

"Ten acts are from the true nature, namely: clipping the moustache, leaving the beard to grow, brushing the teeth, rinsing the nose with water, clipping the nails, washing all the finger joints, removing the hair of the armpits, shaving the pubic hair, and cleaning the private parts with water (after call of nature) Mus'ab [the narrator] said: "I have forgotten the tenth, but it may have been rinsing the mouth." (Muslim)

◆ **Also from the qualities of ablution** is what has been narrated in a hadeeth of Abu Hurairah (ﷺ), that Allâh's Messenger (ﷺ) once visited a graveyard and said:

"Peace be upon you, the abode of the believing people, and soon we as well, if Allâh so wills, are about to join you. I love to see my brothers." They (his Companion) said: "Aren't we your brothers, O Messenger of Allâh?" He said: "You are my Companions; our brothers are those who have not yet come into the world." They said: "O Messenger of Allâh, how would you recognize those persons of your Ummah (nation) [on the Day of Judgment] who have not yet been born?" He replied: "Suppose a man had horses with white blazes on their foreheads and legs among other horses which were all black. Tell me, would he not recognize his own horses?" They said: "Certainly, O Messenger of Allâh." He said: "They [those who have not come yet] will come with white faces, arms and legs owing to ablution, and I will arrive

at the Cistern[9] before them. Some people will be driven away from my Cistern as a stray camel is driven away. I will call out: 'Come, come.' Then it will be said (to me): 'These people changed [the religion by innovating new things in it] after you,' and I will say: 'Be off, be off.' " (Muslim)

Maintaining purity and cleanliness is a major means of protection from infections. It is common knowledge that 'prevention is better than cure'. In previous times, it was said, "A [penny] spent on prevention is better than a [million] spent on the cure."

This book will deal only with purification from physical impurities. I pray to Allâh to make it solely for His Exalted Countenance and to make it something from which all derive benefit.

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[9] **The Cistern, or 'Hawd'** in Arabic: the reservoir from which the Prophet (ﷺ) will give his followers drink whiter than milk on the Day of Judgment, after which they will never feel thirst again.

Wudoo´

Purification from Physical Impurities

Wudoo´ (ablution) is a condition for the validity of the Prayer, whether it be an obligatory Prayer or optional one. The Prophet (ﷺ) said:

> **"No Prayer is accepted without purification, and no charity is accepted from earnings made from impermissible sources."** (Muslim)

If one intends to perform wudoo´, it is obligatory that he always cleanse his private parts from excrement or urine after he has relieved himself, whether with water, with stones,[10] or with both. If he prefers to use one of the two, water is better because it cleans more effectively and removes the impurity itself. Miqdaad reported in a hadeeth:

> **"He should wash his private part and make wudoo´."** (Muslim)

One must be sure to keep himself clean from all forms of impurities. A stern warning has been issued to those who do not keep themselves clean from urine. Ibn 'Abbâs (رضي الله عنهما) said: "The Messenger of Allâh passed by two graves and said:

> **"Indeed they are being punished, but for something which seemed trivial to them: this one used not to guard**

[10] It is allowed for a person to use other objects other than stones, like toilet paper, as will be explained later.

himself of urine; whereas the other was used to tale bearing." Then he requested a fresh green leaf of a palm branch, split it into two halves, and put a half on each grave. He then said, "Hopefully their punishment will be lightened until they (the branches) become dry." (al-Bukhâri)

Istinjâ´ and Istijmâr

◆ **Istinjâ´** is to cleanse oneself from excrement, urine, and all other things which are excreted through the anus or urethra by the use of **water**.

◆ **Istijmâr** is to cleanse oneself from excrement, urine, and all other things which are excreted through the anus or urethra by the use of **stones** or anything else which serves the same purpose, such as tissues, paper, and other similar things. At least three pure stones must be used to clean and remove the impurities on the private parts. The Prophet (ﷺ) said:

> **"If one goes to answer the call of nature, let him take with him three stones for cleaning, and this will be sufficient."** (an-Nasâ`i)

◆ **One must use more than three stones** [if there are still some impurities left] until he sees that all the impurities have been removed and he has cleansed the area. It is preferable to use an odd number of stones, due to the saying of the Prophet (ﷺ):

> **"If one of you uses stones to cleanse himself, then let him use an odd number."** (Muslim)

◆ **One must never use their right hand to clean their private parts,** since this has been forbidden in a hadeeth narrated by Abd-ur-Rahmân ibn Zaid (رضي الله عنه) who reported:

> **"It was said to Salmân, 'Your Prophet has taught you everything, even how to defecate?' He answered, 'Yes Indeed. He forbade us from facing the Qiblah when defecating or urinating, from using the right hand for cleaning ourselves, from using less than three stones, and from cleaning ourselves with dung or bones."** (Muslim)

What is Wudoo´?

Wudoo´ is the purification of specific parts of the body - namely the face, the two hands, the head and the two feet- by the use of water. It is a condition for the validity of both obligatory and voluntary prayers.

Wudoo´ is a Prerequisite to the Following Acts:

- **Any type of Prayer (Salât),** whether obligatory or voluntary. The Prophet (ﷺ) said:

> **"No Prayer is accepted without purification, and no charity is accepted from earnings made from impermissible sources."** (Muslim)

- **Tawâf (circumambulation) of the Ka'bah,** as Prophet Muhammad (ﷺ) said:

> **"Tawâf of the House (the Ka'bah) is a Prayer, except that Allâh has made speech permissible in it. So if one of you speaks in it, let him not speak anything except that which is good."** (Saheeh Ibn Hibbân)

◆ **Touching the Mushaf:**[11] Abu Bakr ibn Muhammad ibn ‘Amr said,

> **“The Prophet (ﷺ) wrote a letter to the people of Yemen, and from the things it read was: ‘Nobody should touch the Qur`ân unless he is pure.’ ”** (al-Baihaqi)

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[11] **Mushaf:** The book which contains the written Qur`ân, for the Qur`ân is the actual recitation of Allâh’s Revealed Words.

A Description of a Complete Wudoo´

◆ **The Intention (Niyyah).** The niyyah is an action performed by the heart and has nothing to do with the tongue. It denotes the desire to do something. Thus, a person should intend to perform wudoo´ in his heart and not with his tongue, for it has not been reported of the Prophet (ﷺ) that he uttered his intention, neither in wudoo´, prayer, nor any other act of worship except for the Hajj. Allâh (ﷻ) is the most knowledgeable of what a person harbors in his heart.

The evidence that the niyyah is obligatory is the saying of the Messenger (ﷺ):

> **"All deeds depend on their intention, and each person will be rewarded according to what they intend. Whoever makes Hijrah[12] for Allâh and His Messenger, then his [reward will be that of one who made] Hijrah for Allâh and His Messenger. But whoever made Hijrah for some worldly reason, or a woman who he desired to marry, then [the reward of] his Hijrah is that thing for which he made Hijrah."** (al-Bukhâri)

◆ **Uttering "Bismillaah"** (i.e. with the name of Allâh) before beginning the wudoo´, due to the hadeeth narrated by Abu Hurairah (رضي الله عنه), which states that the Prophet (ﷺ) said:

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12 **Hijrah:** Emmigration.

"There is no wudoo´ for the one who does not mention the Name of Allâh." (ad-Daarimi)

◆ **Washing the hands three times at the beginning of the wudoo´.** Aws ibn Aws ath-Thaqafi (ﷺ):

"I saw Allâh's Messenger (ﷺ) wash his hands three times when he performed wudoo´." (Ahmad)

◆ **Rinsing the mouth and nose three times.** The Sunnah[13] is to take the water into the mouth and then the nose with the right hand, and to blow out the water from the nose with the help of the left. In a hadeeth,

"After praying the Fajr prayer, 'Ali (ﷺ) entered and sat in terrace, and then said to a young boy: 'Bring me some water for wudoo´.' The boy brought him a bowl of water and a basin. 'Abd-ul-Khair said 'We were sitting and watching him.' He said: He held the vessel with his right hand and poured [water] into his left, and washed his hands up to the wrist. Then he [again] held the vessel with his right hand and poured [water] into his left, and washed his hands up to the wrist. He never put his hands inside the bowl until he washed both hands thrice. Then he put his right hand in the bowl and rinsed his mouth and nose three times, expelling the water from his nose with the help of his left hand. He washed his face thrice,

13 **Sunnah:** Here it means the method which was employed by the Prophet (ﷺ), which is praiseworthy not obligatory.

his right hand to the elbow thrice, and then his left hand to the elbow thrice. He then put his right hand into the bowl until it was immersed in the water, took it out and wiped his left hand with whatever water was on it, then he wiped his head with both hands once. He poured water with his right hand over his right foot thrice, washing it with his left hand, and then poured water with his right hand over his left foot thrice, washing it with his left hand [as well]. Then he put his hand into the bowl, took some water up into his palm and drank it. He then said, 'This is how the Prophet of Allah (ﷺ) performed wudoo´. Whoever would like to see how he used to perform wudoo´, this is it.' " [Saheeh ibn Hibbân]

◆ **Washing the face three times by applying water to it.** The face consists of the area starting from the forelock at the top of the forehead to the bottom of the chin or beard, vertically, and from right earlobe to the left, horizontally. Allâh (ﷻ) says:

> **"O you who believe! When you rise to offer the Prayer, wash your faces and your hands up to the elbows, wipe [by passing wet hands over] your heads, and [wash] your feet up to the ankles."**
>
> [Surah al-Mâ`idah(5):6]

◆ **Washing the hands from the tips of fingers up to and including the elbow, beginning first with the right hand, then the left.** If one happens to be wearing a ring or a watch, they

must move it in order to allow the water to reach the skin underneath it. This is due to the saying of Allâh (ﷻ):

> **"O you who believe! When you rise to offer the Prayer, wash your faces and your hands up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to the ankles."**
>
> [Surah al-Mâ`idah(5):6]

Also, in a hadeeth narrated by Na'eem ibn Abdullah al-Mujmir, he said:

> **"I saw Abu Hurairah perform wudoo´. He washed his face, and did so perfectly. Then he washed his right hand until the beginning of his upper arm, then the left hand the same. He wiped his head and then washed his right foot until the beginning of his shin, then the left foot that the same. He then said: 'This is how I saw the Messenger of Allâh (ﷺ) perform wudoo´.' He said, 'You will have white blazes on your heads and whiteness on your arms and legs on the Day of Resurrection due to your performing wudoo´ perfectly. So Whoever is able, let him increase the brightness of his head, arms and legs.' "** (Muslim)

◆ **Wiping the head once.** This is done by wetting the hands and passing them over the head, beginning from front, proceeding to

the back, then passing them back over the head to the front. Abdullah ibn Zaid (ﷺ) narrated:

"Allâh's Messenger (ﷺ) passed his two hands over his head starting from the front, proceeding to the back. He started from his forehead and passed them over to the top of his neck, and then passed them back to the place where he started from." (Saheeh ibn Khuzaimah)

◆ **Wiping the ears once.** This is done by wiping inside the cavities of the two ears with his right and left index fingers, respectively, wiping behind them with his thumbs. Ibn 'Abbâs (ﷺ), in his description of the Prophet's wudoo´, said:

"He wiped his head and ears once." (Abu Dâwud)

In another narration, he said:

"He wiped his head and [then his] ears from the inside with the index fingers and from the outside with his thumbs. He washed them from the inside and out." (Saheeh ibn Hibbân)

◆ **Washing the feet three times** from the tips of the toes up to and including the ankles. Ibn 'Umar (ﷺ) said:

We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice: "Once the Prophet

remained behind us in a journey. He caught up to us while we were performing wudoo´ for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly), so he said to us in the loudest of his voice twice or thrice: 'Woe to the heels [left unwashed] from the Hell-fire.' " (al-Bukhâri)

◆ **Washing the parts of wudoo´ in the correct sequence:** in that he should wash one part after another, in the order that Allah commanded. He should not wash one body part before another which it should come after, for Allâh mentioned the obligatory acts of wudoo´ in a specific sequence. Allâh said:

> **"O you who believe! When you rise up for Prayer, wash your faces, and hands up to the elbows, and wipe over your heads and [wash] your feet up to the ankles."**
>
> [Surah al-Mâ`idah (5):6]

◆ **One should make wudoo´ in succession,** meaning that one should not delay washing one part of the body so long that the previous washed part becomes dry. In a hadeeth, the Prophet (ﷺ) saw a man praying, but a portion of his foot the size of a dirham was not wet. Upon this, the Prophet (ﷺ) ordered him to repeat his wudoo´ and Prayer."[14] (Abu Dâwud)

[14] Note that he did not merely order him to wash his foot, but rather he ordered him to repeat the whole wudoo' as well as his Prayer.

Minimum Required Acts for a Valid Wudoo´

The following acts are of the wudoo´ are obligatory, and a person's wudoo´ is incomplete without them:

◆ **One must** make niyyah, but without uttering it, as preceded.

◆ **One must** say, "Bismillaah," before commencing the wudoo´.

◆ **One must** rinse the mouth and then the nose once, both with the same handful of water.

◆ **One must** wash his face once.

◆ **One must** wash his hands up to and including the elbows.

◆ **One must** wipe over his head and inside his ears with his wet hand once.

◆ **One must** wash his feet up to the ankles once.

◆ **One must** maintain the correct order in washing the parts, and he should do so in succession.

Voluntary Acts of Wudoo´

◆ **One should begin washing each part with the right,** due to the saying of the Prophet (ﷺ):

"When you wear clothes and when you perform wudoo´, start with the right." (Saheeh ibn Hibbân)

◆ **One should wash all the parts three times, except for the head,** which should only be wiped once. This is known from a hadeeth which states:

"A bedouin came to Allâh's Messenger (ﷺ) and asked him about wudoo´, so the Prophet (ﷺ) performed wudoo´ for him. He washed the his body parts three times each and said, 'If anyone exceeds this, he has done wrong and oppressed,' or, 'trangressed and oppressed.' " (Ibn Khuzaimah)

◆ **One should clean his teeth using a siwaak.**[15] The Prophet (ﷺ) said:

"Were it not that I might over-burden my people, I would have made the siwaak obligatory upon them with every

[15] The **Siwaak** or **Miswaak** is a small twig which is used like a brush to clean the teeth. One may also use anything else that serves the same purpose.

wudoo´, and I would have delayed the 'Ishaa (night) prayer until the middle of the night." (Ahmad)

◆ **One should run his fingers through his beard.** Anas (ﷺ) narrated:

"When performing wudoo´, the Prophet (ﷺ) would take a handful of water and place it inside [his beard], underneath his lower jaw, and then run his fingers through it. He then said, 'Thus has my Lord (ﷻ) commanded me.' " (Abu Dâwud)

◆ **One should rub water on the body parts when washing.** Abdullah ibn Zaid (ﷺ) narrated:

"The Prophet (ﷺ) was brought two thirds of a mudd[16] of water, and he performed ablution and rubbed his arms [while washing them]." (Saheeh ibn Hibbân)

◆ **One should perform a perfect wudoo´,** by increasing the whiteness of the forehead and arms and legs [on the Day of Resurrection]. He may achieve this by exceeding the forelock on the top of the forehead when washing the face, and by washing the hands and feet including and above the elbows and ankles. The Prophet (ﷺ) said:

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16 The amount which fits into the two hands held together.

> **“My people will be called to presence on the Day of Judgment with bright faces, arms and legs from the traces of wudoo´. Whoever is able, let him lengthen his brightness.”** (al-Bukhâri)

- **One should run their fingers between the fingers of the hands and the toes.** Ibn ‘Abbâs (ﷺ) reported the Prophet (ﷺ) as saying:

> **“When you perform wudoo´, run your fingers between the fingers of your hands and your toes.”** (Mustadrak al-Hâkim)

This includes moving one’s ring if he happens to be wearing one in order to ensure that water reaches beneath it, for usually it does not. It has been reported of the Prophet (ﷺ):

> **“When he (ﷺ) performed wudoo´, he would move his ring.”** (Ibn Mâjah)

- **One should exaggerate[17] in rinsing the nose,** except those who are fasting. Laqeet ibn Sabirah’s (ﷺ) father said:

> **“O Messenger of Allâh, tell me about wudoo´. So he answered: Perform a perfect wudoo´, run your fingers between the fingers of your hands and your toes, and**

[17] By inhaling water far up in to the nose.

exaggerate in rinsing your nose, unless you are fasting.” (Saheeh ibn Khuzaimah)

◆ **One should avoid wasting water** and try to use as little as possible. Abdullah ibn Mughaffal (ﷺ) heard his son say: “O Allâh! I ask You to give me the white palace on the right side of Paradise.” He said to him: “My son! If you ask Allâh, then ask Him for Paradise and seek refuge in Him from the Hellfire, for indeed I heard Allâh’s Messenger (ﷺ) say:

‘There will be people towards the Last Day who will transgress (go to extremes) in their supplication and purification.’ (Saheeh ibn Hibbân)

Our example in this regard is our Prophet (ﷺ). Abu Bakr (رضي الله عنه), the companion of the Messenger of Allâh (ﷺ) said:

“The Messenger of Allâh (ﷺ) would bathe himself with a Saa’,[18] and perform wudoo´ with a mudd.” (Muslim)

◆ **One should supplicate to Allâh after it.** ‘Umar (رضي الله عنه) narrated that Allâh’s Messenger (ﷺ) said:

“If one of you performs Wudoo´ in a perfect manner and then says:

[18] **Saa’:** An amount equal to four ‘mudd’.

'Ash-hadu allaa ilâha ill-Allâh, wahdahu laa shareeka lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.'

'I testify that none have the right to be worshipped except Allâh, alone, without any associate, and testify that Muhammad is His slave and Messenger…'

…the eight gates of Paradise will be opened for him, and he may enter from whichever one he wishes." (at-Tirmidhi)

◆ **One should perform a two rak'ah[19] prayer after wudoo´,** which is called the Sunnah Prayer of Wudoo´, due to the hadeeth narrated by 'Uqbah ibn 'Âmir (رضي الله عنه), that the Messenger of Allâh said:

"No Muslim performs a perfect wudoo´, then stands and prays two rak'ah with dedication of mind and heart, except that Paradise will be turned to face him." (Muslim)

[19] **Rak'ah**: One cylce in a prayer, consisting of the standing, bowing, and two prostrations.

Things That Invalidate Wudoo´

◆ **Anything which passes out the two passages**[20]**,** such as urine, feces [pus, or blood].

> **"But if you are ill or on a journey, or one of you comes from the place of relieving himself, or you have contacted women [sexual intercourse] and do not find water, then seek clean earth."**
>
> [Surah al-Mâ`idah (5):6]

◆ **Passing gas** (flatulence), due to the saying of the Prophet (ﷺ):

> **"The Prayer of any of those who do 'hadath' will not be accepted until he performs ablution." A man from Hadramout asked Abu Hurairah (رضي الله عنه): "What is 'hadath', Abu Hurairah?" He said: "Passing wind."** (al-Bukhâri)

◆ **Pre-seminal (madhi) and prostatic (wadi) fluid.** Pre-seminal fluid is that which is secreted from the penis upon physical or mental sexual stimulation. Prostatic fluid is that is what is secreted from the penis due to sickness. Ali (رضي الله عنه) said:

[20] **The two passages:** The urethra and anus in regards to males, and the urethra, vagina, and anus in regards to females.

> **"I was a man whose pre-seminal fluid flowed often. So I requested a man to ask Allâh's Messenger (ﷺ) about it in view of my relationship to his daughter. When he asked the Prophet (ﷺ) he said: 'Wash your penis[21] and perform ablution."** (al-Bukhâri)

- **False menstruation,** which is blood which passes from the vagina other than menstruation [or post-postpartum bleeding]. Fâtimah bint abi Hubaish had false menstruation, so the Messenger of Allah (ﷺ) said,

> **"Indeed the blood of menstruation is dark and well-known. If it is so, then refrain from Prayer, but if it is something else, perform wudoo´ and pray."** [Saheeh ibn Hibbân]

- **Deep sleep in which one loses all perception.** Ali (رضي الله عنه) reported Allâh's Messenger (ﷺ) as saying:

> **"The eye, when awake, prevents breaking wind.[22] Whoever sleeps then let him perform wudoo´."** (Abu Dâwud)

Also, in the hadeeth about wiping over leather socks, Safwân bin Assâl al-Murâdi said:

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[21] One must also wash his scrotum and testicles.

[22] When a person is awake, he is aware if he has passed wind, contrary to when he is asleep.

"Allâh's Messenger (ﷺ) would order us not to remove our leather socks while on a journey for three days and nights if we had urinated, defecated or slept, except in case of janâbah." (Saheeh ibn Kuzaimah)

However, light sleep during which one can still perceive what is around him does not invalidate wudoo´. Anas (ﷺ) said:

"The Companions of the Messenger of Allâh (ﷺ) would wait for the 'Ishaa prayer until their heads would nodd [due to sleep], and then they would pray without repeating wudoo´." (Abu Dâwud)

◆ **Eating camel meat.** Jâbir ibn Samurah (ﷺ) narrated that a man asked the Prophet (ﷺ):

"Should I perform Wudoo´ after eating mutton?" He replied, "If you wish, perform ablution, otherwise, do not." The man asked [again], "Should I perform ablution after eating camel meat?" He said, "Yes, perform ablution after eating camel meat." He asked, "May I pray in the pens of sheep?" He answered, "Yes." He asked, "May I pray in the place where camels rest?" He answered, "No." (Muslim)

◆ **Losing one's senses or consciousness,** whether resulting from insanity, epilepsy, possession by the Jinn, fainting, medicine, or alcohol, for consciousness is a prerequisite for one to be held

responsible about the obligations of the religion. 'Â`ishah (ﷺ) reported that the Messenger of Allâh (ﷺ) said:

> **"The pen has been lifted from three: a sleeping person until he awakens, a child until he reaches puberty, and an insane person until he returns to his senses."** (Saheeh ibn Hibbân)

◆ Renouncing the religion of Islaam after having been Muslim. If one returns to Islaam after having said done, or believed something which took him out of its fold, he must perform wudoo´ again, due to the saying of Allaah (ﷻ):

> **"And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allaah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al Qadar (Divine Preordainments)], then fruitless is his work."**
>
> [Surah al-Mâ`idah (5):5]

He also said:

> **"If you join others in worship with Allah, (then) surely (all) your deeds will be in vain."**
>
> [Surah az-Zumar(39):65]

◆ **Touching the sexual organs** (i.e. the penis, vulva or anus) without there being a barrier (like clothes, etc). There is no differ-

ence between a male or a female, nor the young or the elderly. There are many narrations obligating wudoo´ after touching the private parts, and from them is that the Prophet (ﷺ) said:

> **"If a man touches his penis, let him perform wudoo´, and if a woman touches her vulva, let her (also) perform wudoo´."** (Ahmad)

He also said:

> **"Whoever touches his private part, let him not perform the Prayer until he performs the wudoo´."** (Abu Dawood)

And also:

> **"Whoever touches his private part with his hand without there being a barrier present, wudoo´ has become obligatory on him."** (Saheeh ibn Hibbaan)

Things in which the Scholars have Differed in regards to its invalidation of Wudoo´

- What exits the body from passages other than the urethra and anus, such as blood, vomit, and nosebleed.
- Touching a woman with desire.
- Vomiting.

Although there is a difference between the scholars, it is recommended that one should perform wudoo´ as a precaution.

In Cases of Doubt

If a person who had performed wudoo´ is in doubt whether he had done something to invalidate his wudoo´, his wudoo´ is not considered invalid until he becomes certain that he had done something to invalidate it. There is no difference whether one is praying or not praying. In a hadeeeth narrated by Abu Hurairah, (ﷺ), the Prophet (ﷺ) said:

> **"If a person feels something in his stomach, and he does not whether he passed gas or not, he should not leave the masjid until he hears a sound or finds an odor."** (Muslim)

What is meant by this hadeeth is [that he should not leave the prayer] until he is certain that he has passed gas. This is in regards to the one who is certain that he had performed wudoo´ but then has doubt in its validity. As for the one who is certain that he invalidated his wudoo´ but doubts whether he has purified himself after that, he must perform wudoo´ again.

When Wudoo´ is Recommended

◆ **Before going to sleep**. Al-Barâ´ ibn 'Âzib (ﷺ) narrated that the Prophet (ﷺ) said:

> **"Whenever you go to bed, perform wudoo´ as you would for the Prayer, then lie on your right side and say:**
>
> > **'Allâhumma aslamtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja´tu dhahri ilayk, raghbatan wa rahbatan ilayk, la malja´a wala manjaa minka illaa ilayk. Allâhumma aamantu bi kitabik-alladhi anzalt, wa bi nabiyik-alladhi arsalt.'**
> >
> > **'O Allâh! I surrender to You and entrust all my affairs to You, and depend upon You for blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (the Qur`ân) which You have revealed, and in Your Prophet (Muhammad ﷺ) whom you have sent.'**
>
> **If you die on that very night, you will die on the religion of the true and pure nature (i.e. Islâm). Let these words be the last thing you say [before you sleep]." So I repeated these words to the Prophet (ﷺ), and when I reached: "O Allâh! I believe in Your Book (the Qur`ân) which You have revealed," I said: "…and in Your *Messenger*," upon which he (ﷺ) corrected, "No, 'and in Your *Prophet* whom you have sent.' "** (al-Bukhâri)

◆ **If one is in a major state of impurity due to sexual intercourse (janâbah), and wishes to eat, drink, or sleep.** 'Ammâr ibn Yâsir said:

> **"The Messenger of Allâh (ﷺ) gave the person in a state of janâbah the concession to perform wudoo´ like the one he would do for Prayer, if he wished to eat, drink or sleep."** (at-Tirmidhi)

Also, it is recommended to perform wudoo´ if one in a state of janâbah and wishes to have intercourse again, due to the saying of the Prophet (ﷺ):

> **"If one of you has intercourse with his wife and then intends to do so again, let him perform wudoo´ [before doing so]."** (Muslim)

◆ **Upon performing the ritual bath (ghusl)** for janâbah, menstruation, or postpartum bleeding. 'Â`ishah (رضي الله عنها) reported:

> **"When performing ghusl, the Messenger of Allâh (ﷺ) would first wash his hands, then use his right hand to pour water over his left hand and wash his private parts, and then perform wudoo´ as one does for Prayer. He would then take water and put his fingers into the roots of his hair. When he deemed that the water had reached all of his scalp, he would pour three handfuls of water over his head, then pour water over the rest of his body, and [lastly] he would wash his feet."** (Muslim)

- **Renewing one's wudoo´ before each Prayer.** The Prophet (ﷺ) said:

> **"Had it not been difficult upon people, I would have ordered them to perform wudoo´ for each Prayer, and to use siwaak with each wudoo´."** (al-Baihaqi)

Common Mistakes in Performing Wudoo´

◆ **Uttering the intention before performing wudoo´** with an audible voice. Ibn-ul-Qayyim said:

> The Prophet (ﷺ) would never say at the beginning of wudoo´, "I intend to free myself from this state if impurity," or, "…make Prayer permissible." Neither he nor any of his Companions did that at all; not even one word has been reported of him in this respect, whether through authentic or weak chains of narrators.

Sheikh-ul-Islâm ibn Taimiyyah said:

> One need not utter the niyyah before performing purification - whether it be wudoo´, ghusl, or tayammum- Prayer, Zakaah, or expiations … [they] need not be uttered. This is something which is agreed upon by the Imâms of Islâm. It is agreed that intention is something which deals with the heart. If a person pronounces unintentionally something which is contrary to what he intended in his heart, what is taken into consideration is what he intended and not what he uttered. (Al-Fatâwâ al-Kubrâ, The Book of Purification, p.213)

◆ **Various supplications made while washing the body parts in wudoo´**, such as saying: "O Allâh! Give me my Record [on the Day of Judgment] in my right hand," upon washing one's right hand, or, "Oh Allâh! Make my face bright on the day when faces grow bright," upon washing one's face. Ibn-ul-Qayyim said:

Nothing has been proved to have been said by the Messenger of Allâh (ﷺ) during Wudoo´ except 'Bismillah'. Every hadeeth dealing with supplications attributed to him are actuality lies that have been fabricated upon him. The Messenger of Allâh (ﷺ) never said or taught any of those supplications, nor have they been reported of him, except for saying 'Bismillah' at its beginning, and his (ﷺ) saying at the end:

'Ash-hadu an laa ilaaha ill-Allahu wa ash-hadu anna Muhammad ar-Rasoolullaah. Allaahummaj'alni min at-tawwaabeena waj'alni min-al-mutatahhireen.'

"I bear witness that no deity has the right to be worshipped except Allâh, and I bear witness that Muhammad is His Messenger. O Allâh! Make me among those who often turn to You in repentance and those who purify themselves."

Another authentic supplication is one narrated by an-Nasâ`i:

"Subhaanak-Allâhumma wa bi hamdik, ash-hadu an laa ilaaha illaa ant, astaghfiruka wa atoobu ilayk."

"O Allâh! Glory and praises be to You. I testify that none have the right to be worshipped but You. I seek Your forgiveness and turn to You in repentance."

◆ **Wiping the neck after wiping the head.** Sheikh-ul-Islâm ibn Taimiyyah, may Allâh have mercy be upon him, said:

There is no proof that the Prophet (ﷺ) wiped his neck in wudoo´; no authentic Hadeeth has been reported in this regard. Rather, the authentic traditions which describe the Prophet's wudoo´ do not contain any indication that he (ﷺ) wiped his neck. Therefore, the majority of Muslim scholars do not deem this act as recommended. Those who do recommend it rely on a tradition narrated by Abu Hurairah (رضي الله عنه) or a weak hadeeth which states that he wiped his head until up to occiput[23], and this can neither be used as a proof, nor does it contradict what other traditions indicate. If a person does not wipe his neck, his wudoo´ is still valid, and all the scholars agree to this. (Al-Fatâwâ al-Kubrâ, The Book of Purification, p. 280)

◆ **Not washing the body parts completely.**

"The Prophet (ﷺ) saw a man praying, but a portion of his foot the size of a dirham was not wet. Upon this, the Prophet (ﷺ) ordered him to repeat his wudoo´ and Prayer." (Abu Dâwud)

◆ **Making wudoo´ when one is already in a state of purification without performing a Prayer between the two.** Sheikh-ul-Islâm ibn Taimiyyah stated:

The matter discussed by jurists was whether it is praiseworthy or not for a person who is already in a state of purification to

[23] The back, or posterior, part of the head or skull; the region of the occipital bone.

renew his wudoo´ for Prayer. As for one who is already in a state of purification but has not performed Prayer, it is not recommended for him to renew his wudoo´. Rather, this type of wudoo´ is considered an innovation which opposes the Sunnah of the Prophet (ﷺ) and the practice of Muslims from the time of the Prophet (ﷺ) until this day.

◆ **Washing the body parts in wudoo´ more than thrice.** This opposes the Prophet's (ﷺ) instruction when he said:

"Whoever introduces in this religion something which is not from it will be rejected." (al-Bukhâri)

◆ **Some people believe** that if some impurities happen to soil their clothes while being in a state of purification, they must not only remove the filth, but that they also must repeat their wudoo´. This is incorrect. What is incumbent upon him is that he clean the impurity which has soiled his body or clothes. His wudoo´ is still considered valid for he did not do anything to invalidate it.

◆ **Some people in wudoo´ do not wash the whole surface of their face,** especially the area near the ears. One must be sure to wash the whole face, paying special attention to the area between the beard and the ears.

◆ **Sometimes women** who are already in a state of wudoo´ clean the private parts of babies with their bare hands without a barrier, and then proceed to pray. In actuality, their wudoo´ has been invalidated by touching the private parts of their babies.

◆ **Some women apply nail polish** which prevents water from reaching the nails. Whoever performs wudoo´ while wearing nail polish, their wudoo´ as well as their Prayer is invalid. Such women must repeat their Prayer after performing a valid wudoo´. The same applies in any case in which there is something that prevents water from reaching any of the body parts which are required to be washed in wudoo´, unless their is a legislative reason for wearing it (i.e. bandage, cast, etc).

◆ **Some people think that they must wash their private parts** in order to perform wudoo´, and this is incorrect. This is only required after one has have answered the call of nature (by urination or defecation). As for sleeping or passing wind, one may make perform wudoo´ without the need of washing the private parts.

◆ **Some people believe that touching the penis of an animal invalidates wudoo´.** Sheikh-ul-Islâm ibn Taimiyyah, may Allâh have mercy upon him, said:

Touching the penis of an animal, living or dead, does not invalidate wudoo´, and this something agreed upon by the Imâms. (Al-Fatâwâ al-Kubrâ, The Book of Purification, p.280)

Some Verdicts Regarding Wudoo´

Q. If a person performs ablution and begins his Prayer, but then he feels as if a drop of urine leaked, is his Prayer invalidated?

A. Merely feeling something [based on doubt] does not invalidate Prayer. It is not allowed for him to discontinue his obligatory Prayer out of mere doubt, for the Prophet (ﷺ) was asked about a man who felt something during his Prayer. He answered:

> **"He should not discontinue his Prayer unless he hears a sound or smells an odor."** (al-Bukhâri)

However, if he is certain that urine actually passed out from his penis, his wudoo´ would become invalid, and he is required to make intinjâ´, unless he has incontinence (continual leakage) of urine. In that case, his Prayer would still be valid, if he had done what is obligatory upon him. (Ibn Taimiyyah, Al-Fatâwâ al-Kubrâ, The Book of Purification, p.281)

Q. If a man kisses or hugs his wife and consequently passes pre-seminal fluid, is he required to repeat his wudoo´ ?

A. His wudoo´ becomes invalid, and he need not do anything other than wash his penis and testicles and then perform wudoo´. (Al-Fatâwâ al-Kubrâ, The Book of Purification, p.294)

Q. If pus continually comes out from a man's penis, is his Prayer still valid while he is in that state?

A. It is not permissible for him to discontinue his Prayer. Rather he should pray as is possible for him. If the flow of pus does not stop for a period of time which is enough for him to perform wudoo´ and pray, he should still perform his Prayer in that state but after performing wudoo´, even it continues to flow. However, he should use some protection that prevents the pus from spreading. (Al-Fatâwâ al-Kubrâ, The Book of Purification, p.310)

Q. Is it enough that one perform ghusl, or does he need to perform wudoo´ in it?

A. If it is obligatory upon someone to perform ghusl, it is recommended that he perform a complete wudoo´ first, and then perform the ghusl after it. He should take care though not to touch his private parts during the bath so that he does not invalidate his wudoo´. When he completes his bath, he is not required to repeat the wudoo´. But if he only performs the ghusl without wudoo´, observing the same sequence of the wudoo´, it is sufficient for him and he need not repeat wudoo´. (Sheikh ibn Jibreen Fatâwâ Islâmiyyah, v.1, p.206)

Wiping over Leather Socks

and their likes

Wiping over Leather Socks and their likes[24]

The narrations which indicate the permissibility of wiping over leather socks are so many in number that they reach a level of mutawâtir.[25] The strongest from these evidences may be the hadeeth of Humâm ibn Hârith, who said that he saw Jareer ibn Abdullah pass urine, perform wudoo´ and wipe over his leather socks, and then stand for prayer. When he was asked about this, he replied,

> **"I saw the Messenger of Allâh (ﷺ) do the same."** (al-Bukhâri)

If one wears leather socks while in a state purity, it is more preferable to wipe over them when performing wudoo´ again than to take them off and wash the feet. Al-Mugheerah ibn Shu'bah (رضي الله عنه) said:

> **"I was with Allâh's Messenger (ﷺ) on a journey we undertook at night. He asked me, 'Do you have water?' I replied in the affirmative, and so he descended from his mount and walked away until he dissappeared into the darkness of the night. When he returned, I poured water from a wash bowl for him, and he washed his face. He was wearing a woolen cloak from which he could not**

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[24] Some examples of other things which may be wiped over are boots, thick socks, etc.

[25] **Mutawaatir:** A hadeeth that has been narrated by so many chains of narration that it is impossible that it be incorrect.

take out his hands, so he took them out from underneath the cloak, washed his hands and wiped his head. I reached out my hands to take off his leather socks, but he said: 'Leave them, for I wore them while in a state of wudoo´,' and the he wiped over them." (Muslim)

The Area which must be Wiped

Wiping over leather socks is a concession which Allâh (ﷺ) gave as facility to ease our burdens. The area which is required to be wiped is the upper surface of the leather socks, as the Prophet (ﷺ) himself did. 'Ali (رضي الله عنه) said:

"Had the religion been based on personal opinion, then wiping over the bottom surface of the boots would have been more appropriate. I saw Allâh's Messenger (ﷺ) wipe over the top of his leather socks." (Abu Dâwud)

The Conditions for Wiping over Leather Socks

1. **Leather socks and their likes must be worn when one is in a state of purification** [if he desires to wipe over them], due to the hadeeth of al-Mugheerah mentioned previously:

"I was with the Messenger of Allâh (ﷺ) on a journey, and when I reached out my hands to take off his leather socks, but he said: 'Leave them, for I wore them while in a state of wudoo´,' and wiped over them." (Muslim)

2. **Leather socks and their likes must be free from any impurities.** If they have any impurities on them, it is not permissible to wipe over them or pray in them until one removes the impurities first. Abu Sa'eed al-Khudri (رضي الله عنه) said,

"Allâh's Messenger (ﷺ) led us in Prayer [wearing sandals]. During Prayer, he removed his sandals and placed them to his left, and [seeing this,]everyone else did the same. When he finished his prayer, he said, 'Why did you all remove your sandals?' They replied, 'We saw you remove them so we did the same!' He said, 'I did not take them off because there is something wrong with praying in them; rather, Jibreel informed me that there was impurity on them. So if one of you comes to the masjid, let him look to what is on his sandals, and if they have any impurities, then let him wipe it off.' " (Muslim)

3. **One may only wipe over leather socks and the like when performing wudoo´,** and not when performing ghusl. Safwân ibn 'Assaal (ﷺ) said:

> **"Allâh's Messenger (ﷺ) would order us not to remove our leather socks while on a journey for three days and nights, if we had urinated, defecated or slept, except in case of janâbah."** (Saheeh ibn Kuzaimah)

4. **One may only wipe over the leather socks within the legislated time limit,** which is one day and night for residents and three days and nights for travelers. 'Ali ibn Abi Tâlib (ﷺ) was asked about the time limit for wiping, and he replied:

> **The Prophet (ﷺ) legislated three days and nights for the traveler and one day and night for the resident.** (Muslim)

5. **The leather sock must cover the whole area of the foot** which must normally be washed in wudoo´.

A Description of Wiping over Leather Socks

One may wipe over leather socks or the like, if he had worn them in a state of purification, instead of removing them and washing his feet. After wetting his hands, he should pass his right hand over his right foot, starting from the toes up to the [the beginning of the] leg, and then do the same with the left. He should do this only once, not more. Al-Mugheerah ibn Shu'bah (ﷺ) said:

"I saw the Messenger of Allâh (ﷺ) leave to urinate, then returned and performed wudoo´. He wiped over his leather socks; he placed his right hand on his right sock and his left hand on his left sock, and then he wiped over the top of them once only. It is as if I am looking at the traces of his fingers on the socks now."

The Time Limit

◆ **Three days and nights for a traveler, and one day and night for a resident.** This is based on the hadeeth of 'Ali bin Abi Tâlib (ﷺ) mentioned earlier, that when he was asked about the time limit for making wudoo´, he replied:

> **The Prophet (ﷺ) allowed three days and nights for the traveler and one day and night for the resident.** (Muslim)

◆ **This time period starts from the first time one wipes in performing wudoo´** from a minor state of impurity, and this is the stronger view of the scholars. The period ends after the elapse of twenty-four hours for a resident, and seventy-two hours for a traveler.

Things that Invalidate Wiping

◆ **If one is in a state of janâbah,** based on the aforementioned hadeeth of Safwân bin 'Assâl (ﷺ) when he said,

> **"Allâh's Messenger (ﷺ) would order us not to remove our leather socks while on a journey for three days and nights, if we had urinated, defecated or slept, except in case of janâbah."** (Saheeh ibn Kuzaimah)

◆ **Expiry of the legislated time limit for wiping,** one day and night for residents, and three days and nights for travelers, as stated in the tradition narrated by 'Ali ibn Abi Tâlib (ﷺ):

> **The Prophet (ﷺ) legislatied three days and nights for a traveler, and one day and night for a resident.** (Muslim)

◆ **Removing** one or both the socks.

Wiping over a Turban or a Hijâb

It is permissible for a man to wipe over his turban, and for a woman to wipe over her hijaab (headscarf). 'Amr bin Umayyah ad-Dumari (ﷺ) said:

> **"I saw the Messenger of Allaah (ﷺ) wipe over his turban and his leather socks [with his wet hand]."** (Muslim)

Bilaal (ﷺ) said:

> **"The Messenger of Allaah (ﷺ) wiped over his leather socks and turban."** (Abu Dawud)

Wiping over Splints, Bandages, and the like

Splints, bandages, and other things which are wrapped over wounds should be wiped over with one's wet hand. Jâbir (ﷺ) said:

> **"We set out on a journey, and one of us was wounded by a stone on his head. [When he slept,] he had a wet dream, and so he asked his companions, 'Do you see any concession for me to perform tayammum?' They replied: 'We do not see any concession since you are able to use water.' Upon that, he took bath and consequently died. When we came back to Allâh's Messenger (ﷺ), he was informed of what took place. He said: 'They killed him! May Allâh kill them! Why didn't they ask if they didn't know? Indeed the only cure for ignorance is to ask. It would have been enough for him to perform tayammum, or bandage his wound, wipe over the bandage and bathe the rest of his body."** (Abu Dâwud)

It is obligatory for the injured to wipe over his splint or bandage when performing wudoo´ or ghusl, and he is not to wash nor wipe the wounded part itself. The general principle is that if a person has a wound or a fracture and wants to perform wudoo´ or ghusl, it is obligatory for him to wash all the parts of wudoo´ or ghusl. But if he fears some harm in washing the damaged part, such as aggravating the wound, causing extra pain, or a delay in healing, he may then in that case wipe over the wound with his wet hand [instead of washing it]. If he fears that wiping as well

will cause harm, he may then bandage the wound and wipe over the bandage [instead of the wound itself]. It is not a requirement that one perform ablution or ghusl prior to applying the splint or bandage. Also, he may wipe over that area for as long as it is legislated for him to wipe,[26] [and there is no specific time limit]. However, once it is no longer legislated, that area must be washed with water.

[26] What is legislated is that he may wipe over the bandage until he is able to wipe over the wound itself, and he may wipe over the wound itself until he is able to wash the recovered area fully.

Some Verdicts Regarding Wiping Over Splints and Bandages

Q. Are there conditions for wiping over splints? What if, for example, the bandage is larger than the wound?

A. One may not wipe over a splint except in cases of necessity, and one should take measures in proportion to the necessity. The area of the wound or pain is not the only area which is necessary to cover when applying a splint or bandage, rather anything which is needed for fixing the splint or adhesive tape also comes under this ruling. (Ibn Uthaymeen, Fatâwâ al-Mas-h 'alaa al-Khuffain, p.26)

Q. Do the same rulings apply to other dressing material, such as gauze, etc?

A. Yes, the same rulings apply. One must also note that wiping over splints and bandages is not the same as wiping over leather socks, so that it be limited to a certain time period. Rather, one may do so as long as it is needed. In addition to this, one may wipe over them when purifying oneself from both minor and major states of impurity. So if it is obligatory upon him to perform ghusl, he may wipe over the bandage as he may in wudoo´. (Fatâwâ al-Mas-h 'alaa al-Khuffain, p.26)

Q. How should one wipe over a splint? Should one wipe all of it or only a part of it?

A. Yes, one should wipe over all of it. The general principle is that the same ruling applies to the substitute as that which applies to the thing which has been substituted, unless the Sunnah explains otherwise. Here, wiping is a substitute for washing; just as it is obligatory to wash the whole body part, it is obligatory to wipe over the whole splint. But as for wiping over leather socks, it is a concession, and the Sunnah explicitly states that it is sufficient to wipe over a part of them. (Fatâwâ al-Mas-h 'alaa al-Khuffain, p.27)

Purification

from

Major States of Impurity

Ghusl

Purification from Major States of Impurity (Ghusl)

Ghusl means to wash the whole body with water. It becomes obligatory after one of the following things:

- **Ejaculation of semen[27] owing to desire,**[28] for example, coitus, masturbation, fantasizing, nocturnal emission, and other similar reasons. This is based on the saying of Allâh (ﷻ):

"If You are in a state of janâbah, purify yourselves."
[Surah al-Mâ`idah (5):6]

Also, 'Ali bin Abi Tâlib said:

"I was a man whose pre-seminal fluid flowed often. So I asked Allâh's Messenger (ﷺ) about it, and he said: 'If you see a water-like substance, then wash your penis and perform ablution, and if you see sperm, then perform ghusl.' " (Saheeh ibn Hibbân)

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[27] Also included under this heading is the fluids secreted by women upon having an orgasm.

[28] If sperm is released due to sickness or other reasons other than desire, then in this case it is not obligatory to make ghusl.

◆ **Sexual intercourse.** If the glans (head) of the penis enters completely into the vulva, even if no ejaculation takes place, both spouses are required to perform ghusl. The Prophet (ﷺ) said:

"If he (the husband) positions himself between her legs and arms and penetrates her, ghusl becomes obligatory, whether he ejaculates or not." (Muslim)

◆ **Following menstruation or postpartum bleeding.** Allâh (ﷻ) says:

"They ask you concerning menstruation. Say: It is a harmful thing, so keep away from [intercourse with] women during mensus. And do not have intercourse with them till they are purified. And when they have purified themselves, then go unto them as Allâh enjoined upon you. Truly Allâh loves those who often turn unto Him, and loves those who purify themselves."

[Surah al-Baqarah (2):222]

'Â`ishah (رضي الله عنها) reported that Fâtimah bint Abi Hubaysh (رضي الله عنها) asked the Messenger of Allâh (ﷺ):

"I experience vaginal bleeding [other than mensus] and it does not stop, should I leave the Prayer?" He replied, 'No. That is just a vein. Leave the Prayer on those days in which you experienced menstruation, then perform ghusl and pray.' " (al-Bukhâri)

'Â`ishah (ﷺ) reported that Asmâ´ (ﷺ) asked the Messenger of Allâh (ﷺ) about the ghusl after menstruation, and he replied:

> **" 'Let one of you take water [mixed with the leaves of] sidr (lote-tree) and perform a complete wudoo´. Then let her pour [the water] over her head and rub it vigorously, until [the water] reaches the roots of her hair. Let her then pour water over [the rest] of her body. Afterwards, she should take a piece of cotton dabbed with musk and cleanse herself with it.' Asmâ´ asked: 'How should she cleanse herself with the help of that?' Upon this he observed: 'Glory be to Allâh! She should cleanse herself!' 'Â`ishah said [in a subdued tone], 'She should apply it to the place from which she bled.' She [Asmâ´] further asked about bathing after sexual intercourse, and he replied: 'She should take water and perform a complete wudoo´, then let her pour [water] over her head and rub it vigorously, until [the water] reaches the roots of her hair. Let her then pour water over [the rest] of her body.' " 'Â`ishah said: "How good are the women of Ansâr that their shyness did not prevent them from learning religion."** (Muslim)

◆ **Death.** When a Muslim dies, Muslims are required to bathe him. Umm 'Atiyyah (ﷺ) narrated:

> **"Allâh's Messenger (ﷺ) came to us when his daughter died and said: 'Wash her three times, five times or more than that if you see fit, and do so with water and sidr (lote-tree leaves). At the end, sprinkle camphor or**

something of it on her, and when you finish, inform me.' When we were finished, we informed him, then he gave us his waist-sheet and said, 'Shroud her in it.'" (al-Bukhâri)

A Description of a Complete Ghusl

◆ **The Intention (Niyyah).** One must intend in his heart that he is performing ghusl to remove himself from the major state of impurity – whether janâbah, menstruation or postpartum bleeding – without uttering such intention vocally.

◆ **Mentioning the Name of Allâh.** One should say, **'Bismillah'** (i.e. With the Name of Allâh),

◆ **He should wash his hands,** and then wash his private parts to remove the filth.

◆ **Next, he should perform a complete wudoo´** as he would for the Prayer. He may delay washing his feet until the end his ghusl.

◆ **He should pour [at least] three handfuls of water on his head,** running his fingers through his hair and beard so that water reaches the roots of his hair and scalp.

◆ **Then he should pour water over the rest of his body,** rubbing it, beginning with the right side and then the left. He should take care that water reaches his armpits, ears, navel, and in be-

tween the folds of the skin if he were fat, for these folds of flesh which form in the obese prevent water from reaching the areas of skin concealed within the folds and may remain dry. He should then wash his feet if he had not already done so while making wudoo´ [before performing the ghusl]. ‘Aa`ishah (ﷺ) reported:

> **“When Allâh’s Messenger (ﷺ) would perform ghusl due to sexual intercourse, he would first wash his hands, then pour water with his right hand into his left, washing his private parts. After that he would perform wudoo´ as he would for the Prayer, and then take water and rub it in to the roots of his hair with his fingers. [Lastly] he would wash his feet.”** (Muslim)

Maymoonah (ﷺ) said,

> **“I placed water for the Prophet (ﷺ) to perform ghusl. He poured them on his hands and washed them twice or thrice, and then poured water with his right hand into his left and washed his private parts. Afterwards, he wiped his hands on the earth[29] and then rinsed his mouth and nose. He washed his face, his two hands, and then washed his head thrice. Afterwards, he poured water over his body. Then he shifted from that place and washed his feet.** (al-Bukhâri)

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[29] People in the past and present use earth as a soaping agent, in that it makes it easier to remove unwanted subtances from ones hands.

Minimum Required Acts for a Valid Ghusl

◆ **The Intention (Niyyah).** One must intend in his heart that he is performing ghusl to remove himself from the major state of impurity – whether janâbah, menstruation or postpartum bleeding – without uttering such intention vocally.

◆ **He should clean** the offensive material with water.

◆ **He should pour** three handfuls of water over his head.

◆ **He must either pour water over the rest of his body,** or submerge himself in it. He should take care that the water reaches his armpits, ears, navel, and between the folds of skin if he is fat. Umm Salamah (رضي الله عنها) said:

> **"O Messenger of Allâh, I have many braids on my head, should I untie them when performing ghusl from janâbah?" He replied, "No, it is enough for you to pour three handfuls of water on your head, and then pour water over yourself, and then you will be considered pure."** (Muslim)

Cases in which Ghusl is Recommended

◆ **If a disbeliever enters the fold of Islâm,** it is recommended that he perform ghusl. Abu Hurairah (ﷺ) narrated:

> **"When Thumâmah al-Hanafi accepted Islâm, the Messenger of Allâh sent him to the walled garden of Abu Talhah and ordered him to perform ghusl, so he performed ghusl and prayed a two rak'ah prayer. The Messenger of Allâh (ﷺ) then said, 'Your brother's Islâm is sincere.' "** (Saheeh ibn Khuzaimah)

◆ **The Friday Prayer (Jumu'ah):** The Messenger of Allâh (ﷺ) said:

> **"It is obligatory upon every Muslim that he perform ghusl, clean his teeth, and perfume himself on Friday if he has some."** (Ahmad)

The Messenger of Allâh (ﷺ) said:

> **"Whoever performs ghusl and then proceeds to the Jumu'ah prayer and prays what was written for him, keeps silent and listens to the Imâm until he finishes his sermon and then prays with him, the sins he committed between that Friday and the next will be forgiven, as well as three additional days."** (Muslim)

◆ **The Prayer of the two Eids** (Fitr and Adhâ´), and the Day of 'Arafaat. This is due to the hadeeth narrated by Al-Fakih ibn Sa'd:

> **"The Prophet (ﷺ) would perform ghusl on Friday, the day of Fitr, and the day of Sacrifice."** (Ahmad)

◆ **Entering the state of Ihrâm[30] for Hajj or 'Umrah.** Khaarijah ibn Zaid reported from his father:

> **"The Prophet (ﷺ) took off his clothes and took a bath for Ihrâm."** (Saheeh ibn Khuzaimah)

◆ **Entering Makkah.** Whenever ibn 'Umar (رضي الله عنه) wanted to enter Makkah, he would refrain from making the talbiyyah.[31] He would spend the night at Dhu Tuwaa, pray the Fajr prayer, and then perform bath. He would say that the Prophet (ﷺ) did the same. (al-Bukhâri)

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30 Ihrâm: the state in which a pilgrim enters when performing Hajj or 'Umrah, in which he is prohibited to do certain things.

31 A supplication repeated by a pilgrim after making his niyyah for entering the state of ihrâm.

Things which are Forbidden for Those in a State of Janâbah

- **The Prayer:** Allâh (ﷻ) said:

"O you who have believed! Approach not the Prayer (salât) when you are in a drunken state, until you know (the meaning of) what you utter, nor when you are in a state janâbah, except when passing through [and not staying in a place of Prayer], untill you wash your whole body."

[Surah an-Nisâ´ (4):43]

- **Tawâf** (Circumambulation) of the Sacred House (Ka'bah). 'Â`ishah (رضي الله عنها) said:

"I came to Makkah while I was menstruating, so I was not able to make Tawâf of the Sacred House or Sa'i[32] between Safâ´ and Marwah. I complained to Allâh's Messenger (ﷺ). He said to me: 'Do everything a pilgrim does except for Tawâf of the Sacred House until you are pure.' " (al-Bukhâri)

32 **Sa'i:** Walking between the two mounts of Safâ´ and Marwah during 'Umrah or Hajj.

- **Touching or carrying the Mushaf,** as stated in hadeeth of Abu Bakr ibn Muhammad ibn 'Amr's mentioned earlier:

> **"The Prophet (ﷺ) wrote a letter to the people of Yemen, and from the things it read was: 'Nobody should touch the Qur`ân unless he is pure.' "** (Mustadrak al-Hâkim)

- **Recitation** of the Qur`ân.

> **"Once Ali (ؓ) performed wudoo´: he rinsed his mouth and nose thrice, washed his face thrice, washed his hands and arms thrice, then wiped his head once and washed his feet thrice. He said, 'This is how I saw the Messenger of Allâh (ﷺ) perform the wudoo´.' He recited some verses of the Qur`ân, and then said, 'This is for those who are not in a state of janâbah. As for those in a state of janâbah, they should not recite even a verse.' "** (Ahmed)

- **Remaining in the masjid.** 'Â`ishah (ؓ):

> **"The Messenger of Allâh (ﷺ) came and [saw] that the doors of the houses of his companions were faced towards and opened into the masjid. He said, 'Face these houses away from the masjid.' The Prophet (ﷺ) entered, and the people did not do anything in hope that he would give them a concession in this regard. He came out [again] and said, 'Turn these houses**

away from the masjid, for indeed I do not permit the masjid for a menstruating woman or one in a state of janâbah.' " (Saheeh ibn Khuzaimah)

Common Mistakes made in Performing Ghusl

◆ **After having sexual intercourse**, some men do not perform ghusl nor do they instruct their wives to do so unless they ejaculate. It is obligatory upon them to perform ghusl, due to the saying of the Prophet (ﷺ)

> **"If he (the husband) positions himself between her legs and arms and penetrates her, ghusl becomes obligatory, whether he ejaculates or not."** (Muslim)

◆ **Some people do not perform wudoo´ before sleeping** after having sexual intercourse if they choose to delay performing the ghusl until morning . This is in opposition to the Prophet's Sunnah. Ammâr ibn Yâsir (رضي الله عنه) said:

> **"The Messenger of Allâh (ﷺ) gave the person in a state of janâbah a concession to perform wudoo´ like the one he would for Prayer, if he wished to eat, drink or sleep."** (at-Tirmidhi)

◆ **Some people who awaken in a state of janâbah** and do not have enough time to perform ghusl before the sun starts to rise feel it necessary to perform tayammum and pray. This is impermissible. Sheikh Abdul-Azeez ibn Bâz, may Allâh's mercy be upon him, was asked:

I awoke in a state of janâbah close to the time of sunrise, and if I had performed ghusl, the sun would have risen. Should I have performed tayammum or ghusl before I prayed?

He answered:

You must perform ghusl and complete your purification, and then perform Prayer. It is not permissible for you to make tayammum in this case. This is because a person who forgets a Prayer or is asleep is required to hasten to perform it along with all which is necessary for it to be performed as soon as he wakes up or remembers it, due to the saying of the Prophet (ﷺ):

"If someone oversleeps or forgets to perform a Prayer, he must perform it when he remembers it, and there is no other expiation for it except for that."

It is well-known that Prayer is not accepted without purification, due to the saying of Prophet (ﷺ):

"No Prayer is accepted without purification."

If water is accessible, one must use it for purification; otherwise, he may perform tayammum. Allâh (ﷻ) says:

"And (if) you find no water, perform tayammum with clean earth and wipe over your faces and hands [with it]. Truly, Allâh is Oft-Pardoning, Oft-Forgiving."

[Surah An-Nisâ` (4):43]

(Fatâwâ Islâmiyyah, v.1, p.199)

◆ **Some women become pure from postpartum bleeding** before the elapse of forty days but refrain from performing ghusl, praying, and fasting. In this regard, Sheikh Abdul-Azeez ibn Bâz, may Allâh's mercy be upon him, said:

> If a woman in her postpartum period stops bleeding before the elapse of forty days, she must perform (ghusl) and start praying, as well as observe the fast in Ramadân. It is also permissible for her husband to have sexual intercourse with her, as is unanimously agreed among scholars. There is no minimum time period that a woman must experience postpartum bleeding. (Fatâwâ Islâmiyyah, v.1 p.225) ritual

◆ **Some men have sexual intercourse with their wives** after the elapse of their menstruation or postpartum bleeding before she performs ghusl. Sheikh Abdul-Azeez ibn Bâz was asked about this and replied:

> Having sexual intercourse with one's wife during menstruation is forbidden, due to the saying of Allâh (ﷻ):
>
> **"They ask you concerning menstruation. Say: It is a harmful thing, therefore, keep away from [intercourse with] women during menses. And do not have intercourse with them till they are purified."**
>
> [Surah al-Baqarah (2):222]

Whoever does so must seek forgiveness in Allâh and turn to Him in repentance, and he must give one dinaar or a half of charity as expiation for [this offence]. Ahmad and other compilers of the Sunan books reported of Ibn 'Abbâs (ﷺ) that the Prophet (ﷺ) said about the person who had sexual intercourse with his wife during menstruation:

"Let him give one dirham or a half out of charity."

He may donate either of the two values.

It is also not allowed for him to have intercourse with his wife before she performs ghusl after she has stopped bleeding, due to the saying of Allâh (ﷻ):

"And do not have intercourse until they are purified (from menses). And when they have purified themselves, then go to them as Allâh has ordained for you."

[Surah al-Baqarah (2):222]

Thus Allâh has not allowed that one has intercourse with his wife until she stops bleeding and purifies herself by performing ghusl. If one has sex with his wife before she performs ghusl, he has committed a sin and must pay expiation. If she happens to conceive a child from having intercourse during her monthly period or prior to taking a bath, it is not said that her child is illegitimate, rather it is deemed legitimate. (Fatâwâ Islâmiyyah, v.1, p.218)

◆ **Some people have the notion that a woman should not leave her house before her postpartum bleeding is over,** while the fact is that she, like any other woman, may go out if necessity calls. If she does not need to go out, it is better for all women - [whether experiencing postpartum bleeding or not] - to keep to their houses. Allâh (ﷻ) says:

> **"And stay in your houses, and do not display your selves like that of the times of ignorance."**
>
> [Surah al-Ahzâb (33):33]

(Fatâwâ Islâmiyyah, v.1, p.223)

◆ **Some women, whose monthly period is over, postpone performing ghusl until the end of the time allotted for Prayer.** Sheikh Muhammad ibn 'Uthaymeen, may Allâh have mercy upon him said:

> Some women become pure during the time of one of the daily Prayers, but postpone the ghusl to the next Prayer time, on the plea that the remaining time would not allow for her to complete purification. Such a plea is not acceptable, for she can perform the minimum of what is required in ghusl and perform the Prayer in its stated time. Then, at a later time, she may perform a complete purification. (The Natural Blood of Women, p. 41)

◆ **Some women, after completing their menses and performing ghusl, do not perform the Prayer they missed when their menses started.** Sheikh Muhammad ibn 'Uthaymeen said:

> If a woman starts to menstruate after the time of a Prayer has begun, for example, half an hour after the beginning of the Dhuhr (noon) Prayer, when she stops bleeding and performs ghusl, she must make up the specific Prayer she missed prior to menstruation. Allâh says:
>
> **"Indeed Prayer has been decreed upon the believers at specified times."**
>
> [Surah an-Nisâ´ (4):103]

(Fatâwâ al-Mar`ah, p.25)

◆ **Some women, after purifying themselves from menstruation, do not perform the Prayer which is incumbent at that time,** but rather they perform the next Prayer. Sheikh Ibn 'Uthaymeen says in this regard:

> If she becomes pure (from menses) and there is still enough time for one rak'ah before the time the next Prayer begins, she must perform the Prayer during whose time she was purified The Prophet (ﷺ) said:
>
> **'Whoever completes one rak'ah of the 'Asr (afternoon) Prayer before sunset, [it is as if] he has [prayed] the whole Prayer; it is considered has he has prayed within its time.'** (al-Bukhâri & Muslim)

Thus, if her period is over during the afternoon Prayer or before sunrise, and there is enough time for her to catch one rak'ah before the sun sets [in the case of 'Asr] or the sun rises [in the case of Fajr], she must perform the 'Asr Prayer or the Fajr Prayer, respectively. (Fatâwâ al-Mar`ah, p. 25)

Tayammum

Tayammum

The tayammum is a purification that takes the place of wudoo´ and ghusl due to a lack of water or other factors which may prevent its use. Tayammum makes permissible for us the same acts as does wudoo´ and ghusl, such as Prayer, touching the Qur`ân, and the like. Allâh says:

> **"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have had contact (sexual intercourse) with women, and you find no water, then perform tayammum with clean earth and wipe over your faces and hands [with it]. Truly, Allâh is Oft-pardoning, Oft-forgiving."**
>
> [Surah an-Nisâ´ (4):43]

It is also something specific to the nation of Muhammad (ﷺ). The Prophet (ﷺ) said:

> **"I have been favored over the other prophets with six things: I have been given 'inclusive speech'[33], I have been given victory through fear, war-booty has been made permissible for me, the earth has been made pure for me and a place of prayer, I have been granted all good morals and manners, and I am the seal of the Prophets (the final Prophet)."** [Muslim]

[33] Inclusive Speech: The ability to relate many ideas in a few words.

Factors that Make Tayammum Permissible

◆ If one cannot find water. Allâh (ﷻ) said:

"…then perform tayammum with clean earth."

[Surah an-Nisâ´ (4):43]

'Imrân ibn al-Hussain narrated:

"Allâh's Messenger (ﷺ) saw a man sitting alone not performing the Prayer in congregation. He asked him, 'O so-and-so, what has prevented you from praying in congregation?' He replied, 'I am junub and I have no water.' The Prophet (ﷺ) said: 'You must use the earth [and perform tayammum], for it is sufficient." (al-Bukhâri)

◆ **In case water is harmful to the body,** for example, if one is wounded or ill and fears that using water will delay healing or increase the illness. Allâh (ﷻ) said:

"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have had contact (sexual intercourse) with women and you find no water, then perform tayammum with clean earth…"

[Surah an-Nisâ´ (4):43]

Also, Jâbir (رضي الله عنه) said:

"We set out on a journey, and one of us was wounded by a stone on his head. [When he slept,] he had a wet dream, and so he asked his companions, 'Do you see any concession for me to perform tayammum?' They replied: 'We do not see any concession since you are able to use water.' Upon that, he took bath and died. When we came back to Allâh's Messenger (ﷺ), he was informed of that. He said: 'They killed him! May Allâh kill them! Why didn't they ask if they didn't know? Indeed the only cure for ignorance is to ask. It would have been enough for him to perform tayammum, or bandage his wound, wipe over the bandage and bathe the rest of his body." (Abu Dâwud)

◆ **If a person has water, but he needs it,** in the present time or the near future for drinking, cooking, or giving drink to others. In other words, if it will cause harm to him or others if it is used for purification, he should perform tayammum and save the water for drinking. When 'Ali (رضي الله عنه) was asked about a person who becomes junub while on a journey and has little water and fears that he would become thirsty if he performed ghusl with it, he replied:

"He should perform tayammum and not ghusl."

◆ **If the search for water will risk his life; honor or wealth,** for example, if there were an enemy or if that would expose him to the danger of wild animals.

◆ **In case the weather is extremely cold and he is not able to heat the water,** being almost sure that the use of cold water will cause him harm. 'Amr ibn al-'Aas (ﷺ) said:

> **"I had a wet dream in a very cold night during the expedition of Dhât as-Salâsil. I was afraid to risk my life if I took a bath, so I performed tayammum and led my companions in Prayer. They told the Prophet (ﷺ) about the incident, upon which he called me and asked, 'O 'Amr! Did you lead your companions in Prayer while you were in state of janâbah?' I told him what prevented me from taking a bath, saying, "I heard Allâh (ﷻ) say:**
>
> > **"Do not kill yourselves. Verily Allâh is All-Merciful towards you."**
> >
> > [Surah an-Nisâ´(4):29]
>
> **Allâh Messenger (ﷺ) laughed and did not comment upon that."** (Mustadrak al- Hâkim)

The Prophet's (ﷺ) silence upon an issue is a sign of its approval, for he would never approve or keep silent upon something which is impermissible.

A Description of the Tayammum

It is allowed for a person to perform tayammum with anything which is part of the surface of the earth, such as dust and its like. He should first make the intention that he is purifying himself from that particular state of impurity [whether minor or major]. He should say 'Bismillah' and strike the earth once with the palm of his hand with his fingers spread. Then he should wipe his face with his palms, and then wipe his hands up to the wrists. In a hadeeth, a man approached 'Umar and said,

> **"I became junub and could not find water." 'Umar replied, "Do not pray." Upon that, 'Ammâr (ﷺ) said "Do you not remember O Ameer-ul-Mu´mineen[34], when we were upon an expedition and became junub and could not find any water? You did not pray, while I rolled in the dust and prayed, and the Prophet (ﷺ) said: 'It was enough for you to strike the earth with your two hands, then blow [the dust], and then wipe your face and hands with them.' "** (Muslim)

[34] **Ameer-ul-Mu´mineen:** Literally, the leader of the Believers. The title given to the Khaleefah, or leader of the Islâmic state.

Things that Invalidate Tayammum

◆ **All things that invalidate wudoo´** similarly invalidate tayammum.

◆ **Finding water** (for those who have no water for wudoo´).

◆ **When the factors** which prevent one from using water cease to exist.

Important Notes:

◆ If a person performs tayammum and prays, and then finds water, or if the factors which prevented the use of water cease to exist after completion of the Prayer, it is not required for him to repeat that Prayer even if there is still time. Abu Sa'eed al-Khudri said:

> **"Two men set out on a journey. When the time for Prayer came, they had no water, so they performed tayammum and prayed. Later, they found water within that prayer time, so one of performed wudoo´ and repeated that Prayer while the other did not. When they met Allâh's Messenger (ﷺ) and informed him of what had occurred, he said to the one which did not repeat [the prayer], 'You have done the Sunnah, and your Prayer is valid,' while he said to the one who perfomed wudoo´ and repeated [the Prayer], 'You have a double reward.' "** (Mustadrak al-Hâkim)

◆ If one finds water, or if the factors which prevented the use of water cease to exist while he is in the act of praying, his wudoo´ becomes invalid, and he is required to perform wudoo´. Abu Dharr (ﷺ) came to the Prophet (ﷺ) while he was in a state of janâbah. The Prophet (ﷺ) called him to bring water, and he concealed himself and performed ghusl. He then said to him,

> **"Clean earth is the wudoo´ for a Muslim even if he does not find water for ten years. But when he finds water, let him wet his body, for that is what is better."** (Ahmad)

◆ A person who performs tayammum in a case of major states of impurity - such as janâbah, menstruation, postpartum bleeding - for some acceptable reason which justifies tayammum is not required to repeat his Prayer. But upon finding water, or when the factors which prevented the use of water cease to exist, he must perform ghusl to purify himself from this state of impurity. 'Imrân ibn al-Hussain (ﷺ) narrated:

> **"Allâh's Messenger (ﷺ) saw a man sitting alone not performing the Prayer in congregation. He asked him, 'O so-and-so, what has prevented you from praying in congregation?' He replied, 'I am junub and I have no water.' The Prophet (ﷺ) said: 'You must use the earth [and perform tayammum] for it is sufficient." ['Imrân then said] After they had found water, Allâh's Messenger (ﷺ) gave the man a container of water and said: "Go and pour it over yourself."** (al-Bukhâri)

Some Verdicts regarding Tayammum

Q. A person in hospital is unable to use water for wudoo´, so he performs tayammum by striking the carpet with his hands. Is his Prayer valid?

A. A patient is required to perform wudoo´ for Prayer if he is able; but if he is unable, he should perform tayammum with some type of earth which has dust, if it is available. If he is unable to ask someone to bring that, he may perform tayammum with the ground, tiles or carpet which have dust on them. If they do not have any dust on them, he may perform tayammum with anything on the ground or connected to it. Allâh (ﷻ) says:

> **"So keep your duty to Allâh and fear Him as much as you can."**
>
> [Surah al-Baqarah (2):286]

Also,

> **"Allâh does not charge a soul except its capacity."**
>
> [Surah at-Taghâbun (64):16]

(Islamic verdict by a group of scholars. p1/197)

Q. Once a person was performing wudoo´ as well as tayammum due to a wound on his hand which he could not let water touch, and he forgot to perform tayammum for the part he was not

washing and [instead, directly] performed Prayer. During his Prayer, he remembered that he forgot, so he performed tayammum without interrupting his Prayer. What is the status of that Prayer? Is it valid or invalid?

A. If someone has a wound on one of the parts which he must wash in wudoo´ and the wound can neither be washed nor wiped with his wet hand because it will aggravate the wound or cause delayed healing, then it is obligatory upon that person that he perform [wudoo´, and perform] tayammum [for the parts he can not wash]. If a person performs wudoo´ without washing the wounded area and starts to pray, and then remembers during that Prayer that he has not performed tayammum [for the unwashed part], he is required to perform tayammum and repeat the Prayer because that part of the Prayer he performed before tayammum was not valid. Since the opening takbeer[35] is included in the parts of the Prayer which are invalid, in reality, he did not even start his prayer. Purification is condition for the validity of Prayer, and leaving a body part that is required to be washed in wudoo´ makes the whole wudoo´ invalid. This is due to the hadeeth wherein the Prophet (ﷺ) saw a man who left an area that equal to a 'dirham' untouched by water, and so he ordered him to repeat his wudoo´.

Since it was impossible for the questioner to wash that specific part with water or wipe over it, it was required of him to then do its substitute, which was tayammum, due to the generality of Allâh's (ﷻ) saying:

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[35] **Takbeer:** Saying of "Allahu Akbar".

"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have had contact (sexual intercourse) with women and you find no water, perform tayammum with clean earth and wipe over your faces and hands [with it]. Truly, Allâh is Oft-pardoning, Oft-forgiving."

[Surah an-Nisâ´ (4):43]

Also, in the story of the one whose head was inflicted with a wound, Ibn Abbâs narrated that the Prophet (ﷺ) said:

"If he had only washed his body and left his head where he was wounded."

In Abu Dâwud's narration on the authority of Jâbir (رضي الله عنه), the Prophet (ﷺ) said:

"It would have sufficed him to perform tayammum…"

Thus, if the person who this question concerns has not already repeated his Prayer, then he must do so." (Islamic verdict by a group of scholars. p1/197)

How to Purify a Sick Person[36]

◆ The general principle is that it is obligatory upon [all Muslims, including] the ill to use water, so one should make wudoo´ from minor states of impurity and ghusl for major states of impurity. But in case the ill is not able to use water due to his disability, or out of fear of aggravation of the illness or pain, or out of fear of delayed recovery, he should perform tayammum.

◆ If he is unable to purify himself [with his own hands], another person may help by washing the parts of wudoo´ or wiping the parts of tayammum for him.

◆ [The general principle is that] if one of the parts which must be washed in wudoo´ or ghusl is wounded, he should wash it with water. But if washing that part with water would harm the wound, he should wipe over it with his wet hands. If wiping would also adversely affect the wound, he should [perform wudoo´] and perform tayammum for the wounded area.

◆ If one of the parts that is required to be washed for wudoo´ is wrapped in a plaster, splint, or bandage, he should wipe over it

[36] Based on Al-Fatâwâ al-Isâmiyyah, p. 1/173-174, by Shaikh ibn 'Uthaymeen.

with his wet hands as a substitute for washing. He need not perform tayammum since wiping replaces washing.

- It is permissible for the one performing tayammum that he does so upon a pure wall or anything else which has dust. But if the wall is covered with some material other than one derived from natural earth, such as paint, he may not use it for tayammum unless it also has dust.

- If one is not able to perform tayammum by striking the ground, wall or other dusty objects, there is no harm if one places earth in a container or a tissue and uses it for tayammum.

- If he performs tayammum for a given Prayer and remains in a state of purification until the time of the next Prayer arrives, he may perform it without repeating tayammum, for he is still in a state of purification and has done nothing to invalidate it.

- The ill must clean all impurities from their body. If they are unable, they may perform Prayer in whatever state they are in. It is considered valid, and they are not required to repeat the Prayer.

- He must wear pure clothes for Prayer. If his clothes become soiled with impurities, he is required to clean or change them. If

he is unable, he may perform Prayer in the same clothes, and it is considered valid; he is not required to repeat the Prayer.

◆ A patient must perform Prayer on a place free from impurities. If the place becomes soiled with impurities, he must wash it, replace it, or he may spread something pure over it. If he is unable, he may perform Prayer in that place, and it is considered valid; he is not required to repeat the Prayer.

◆ It is not permissible for the ill to delay a Prayer beyond its prescribed time if they are unable to purify themselves. Rather, they should purify themselves as much as they are able and perform the prescribed Prayer within its stated time, even if there be some impurities on their body or clothes which they are unable to remove.

◆ A person suffering from incontinence of urine (enuresis) which cannot be cured is required to perform a new wudoo´ for each Prayer after the commencement of its time. He should also wash all impurities on his body and assign a clean garment for Prayer if it is not difficult for him; otherwise, there is no harm. Allâh said,

> **"And He has not laid upon you in the religion any hardship."**
>
> [Surah al-Hajj (22):78]

"Allah intends for you ease, and He does not want to make things difficult for you."

[Surah al-Baqarah (2):185]

He should also take care that urine does not spread over his clothes, body or place of prayer. (Shaikh ibn Bâz, Al-Fatâwâ al-Islâmiyyah, v.1, p.173)